

Dr. *W E L L S*'s 7.
L E T T E R
T O A
Dissenting Parishioner,
In Reference to the
R E M A R K S
O N
His First Letter
To the Same.

Imprimatur,

ARTH. CHARLETT.

OXFORD,

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WILLIS

LETTER

TO A

Distinguishing Pamphlet,

Reference to the

MARKS

ON

His First Letter

To the Same.

Illustrations,

WITH CHARACTERS

OXFORD

Printed by John Richardson, for John Stephen
Bookbinder. And are to be sold by James
Knox at the Crown in St. Paul's Church
yard, LONDON. 1804.

Dr. *WELLS's*
L E T T E R
 T O A

Dissenting Parishioner.

Neighbour,

TO Answer what is contained in the *Remarks on my First Letter to you*, is in it self very Easy, as Easy as I could wish; but what method to take in order to lay open most plainly and clearly to you the Falseness or Frivolousness of the Objections and Cavils, which make up the said *Remarks*, is what admits of some Deliberation.

Should I content my self to do as the *Remarker* does, and to *Refer* you to what I have Already written for an Answer to what he has urged in these *Last Remarks*, I might indeed be very Short in my Answer; but then I fear your Circumstances will not permit you to Turn to the several places *Referred to*, and carefully to Compare and Consider the Force of them: Not to Enlarge upon Other Inconveniences, which would attend this method, and render it Less beneficial to you.

On the other hand should I set down at large what is urged in the *Remarks* by way of Objection, and shew at large the Weakness and Absurdity of it

through the several particulars mentioned in my First Letter to you; I should hereby be obliged to swell my Answer to a very considerable Bulk (whereby it would become Improper for your Circumstances) as may be seen from the Sheets taken up in Laying before you the Falsity and Weakness but of Some of the Objections in the *Former Remarks*, as also Those contained in Mr. Dowley's Letter. And indeed, both Mr. Dowley and the Remarker are too Kind, as giving me too much Room for an Answer to them. I mean So much as to oblige me to Pass over a Great deal of the False Arguments and Trifling Cavils they make use of, rather than to swell my Answers to an Immoderate bulk.

Upon the whole therefore I judge it Expedient to stick to the Method I have propos'd in my First Letter to the Remarker, namely, of *Debating but One point at a time*. For this method will make room enough to lay before you at one time and in one view All that can be said For or Against the Point thus singly debated; and the Whole Debate of Any One point may I suppose be brought within the narrow compass of Half a sheet or a Sheet, and so be rend'rd more Proper for you Duly and Seriously to weigh and consider.

'Tis true indeed that this method may take up much More of my Time; but what St. Paul says (*2 Cor. 12. 15.*) of himself in respect to the *Corinthians*, I can truly Apply to myself in respect to you, namely, that *I will very gladly Spend and be Spent for you*; (and that, even though I was sure to meet with No other Event, than what is there mentioned by St. Paul, to wit) *though the more Abundantly I love you, the Less I be loved by you*. Not but that (to use Another Expression of the same Apostle) *though I thus speak, I Still hope Better things of you, and such as accompany Salvation*. Forasmuch as I have Charity enough Still to think, that My Continual Labours for your Spiritual Good will at length Convince you of

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of the Sincerity of my Love and Kindness to you, and thereby Incline you Duly to weigh and consider what I lay before you; and if I can but Obtain this, I will not doubt but you will speedily be convinced of the Sinful Error you now live in.

As to the Absurdity of that Notion which is got amongst you, and which the Remarker Basely endeavours to Confirm in you, namely, of my Great Uncharitableness towards you; I have largely laid it Open in my Letter to the Remarker which goes before this, and therefore shall say no more of It here; but shall rather Prove the Sincerity and Greatness of my Charity towards you from Another Notion, which I understand is got among you, namely, that *My Writings will Stop my Preferment*. Now I confess I rather expected the Contrary Objection from you and cannot but think it Odd, how such an Objection should come into your Heads: However I need not stand to Disprove it, since if it be so, it is a plain Demonstration of my Sincere Love and Charity to you, inasmuch as the Byass of Temporal Interest is not able to Keep me from Faithfully discharging my Duty to you, and Labouring after your Greatest and Spiritual Interest.

I might likewise here take notice, that it seems somewhat Strange and Unaccountable, how Persons of your Circumstances (and whose Business lies most among the Bellowing of Cattle and the Bleating of Sheep) should become so well Acquainted with the Transactions of the Parliament, as to Take upon you to Tell me (as Some of you have done) of Somewhat Agitated the Last Session in Opposition to my Judgment of your Separation being a Schism or Damnable Sin. But I shall only put you in mind, What False Reports were industriously spread Abroad amongst you in reference to What had past between my most Worthy Diocesan and Me at his Late Visitation; and observe to you, that your Ring-leaders stick at Nothing to Keep you in your Sinful Mistakes; and that

that it is no Wonder that such as scruple not to Pervert the Word of God, should not scruple Perverting the Counsels and Designs of a Parliament, in order to Encourage their Followers in their Schism and Separation.

I shall Close with desiring you to Observe, that it was the Misguided Jews of old, * who found fault with the True Prophets of the Lord for plainly Forewarning them of the Temporal Calamities, which were coming upon them; and that they followed and gave ear to the False Prophets, because they Prophesied to them † Smooth things, that is, told them they were in No danger: 'Tis Easy to infer, how applicable this is to you and me, forasmuch as you are Angry at and Blame Me only for plainly and sincerely Giving you Warning of the Infinite Miseries which attend your Sinful Separation without a Timely Repentance; and on the other hand Run after and follow False Teachers, because they preach to you Smooth things, and that you are in No danger of Damnation on account of such your Sinful practice, and that the Eternal misery I forewarn you of, will by no means fall upon you.

God of his Infinite Mercy give you Grace, Timely to See this your Fatal mistake, and sincerely to Repent of your sinful Practice, that so the Eternal misery whereof you are forewarned, may not fall upon you, as the Temporal Calamities did upon the Jews.

So Prays

Your most Faithful Servant in Christ,

EDW. WELLS.

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